

BITACHON LESSON FROM THE PARSHA

– פְּרָשָׁת וַיְשִׁלְמָעַ יִתְּרוּ תְּשִׁפְפָ"ז – Bitachon Is Personal!

וַיֹּאמֶר יִתְּרוּ בָּרוּךְ הוּא שֶׁאָשֶׁר חָצַל אֶתְכֶם מִינֶיךָ מִצְרָיִם וּמִינֶיךָ פְּרָעָה

Yisro said, "Blessed be Hashem Who rescued you from the hands of the Egyptians and of Paraoah (Shemos 18:10)

Yisro Said "Baruch Hashem!", but the Yidden did not. This was deemed a disgrace for them, as the Gemara (Sanhedrin 94a) teaches:

תְּנָא מְשׁוּם רַבִּי פְּפִיָּס וְגַנְיָה הוּא לְמִשְׁה וְשִׁשִּׁים רַבְּוָא שְׁלָא אָמְרוּ בָּרוּךְ עַד שְׁבָא יִתְּרוּ וְאָמַר בָּרוּךְ הוּא

This was not rectified until the days of Dovid Hamelech, when he gathered all of Am Yisroel to display the materials amassed for the building of the Bais Hamikdash. The Posuk (Divrei Hayomim I, 29:10) states:

וַיָּבֹרֶךְ דָוִד אֶת הָעָם יְהוָה בָּרוּךְ אֶתְכָה הָאֱלֹהִים יְהוָה אֱלֹהֵינוּ מְעוֹלָם וְעַד עַלְמָם – And Dovid blessed Hashem before the eyes of the entire assembly, and Dovid said, "Blessed are You Hashem, the G-d of Yisroel our Father (Yaakov Avinu), from everlasting to everlasting.

Rashi there elaborates on the reason for this blessing and teaches:

מעולם ועד עולם. אמר דוד גור אחד היה יתרו בין שיש מאות אלף ואמר ברוך הוא אשר חיל את כל אתתך גנאי גודל הוא זה לכל רשות – ישראל ואני הריני מושך לברך את הקב"ה יותר מיתרו – Dovid said, there was one convert, Yisro, among the 600,000 Yidden in the Midbar, and he said "Baruch Hashem Who rescued you!" It's a disgrace that nobody else among the nation made such a proclamation. I will bless Hashem even more than Yisro did [and thus rectify this disgraceful omission]

We say this Posuk each and every day in *Pesukei D'Zimra*, perhaps to make up for the disgraceful omission in the Midbar. (The prevalent Minhag of many in Klal Yisroel is to stand while saying this Posuk. According to Rav Chaim Kanievsky Zatzal, this is due to it being a commemoration of Dovid's proclamation, **לְעַזְבֵּן בְּלַעֲזָבָל**, where surely they were all standing.)

The question, though, is why was it deemed a disgrace for Klal Yisroel that they didn't say **ברוך ה**? Wasn't the *Shiras Hayam* of Az Yashir, which is laden with praises of Hashem's might and glory sufficient? What specifically is it about **ברוך ה** that deems its omission so disgraceful that even the *Shiras Hayam* cannot compensate?

The explanation is as follows:

Shira is about Hashem. It's about the fall of Hashem's enemies. It's about the supremacy of Hashem. It's about Hashem's saving of Klal Yisroel as a whole. All of these elements are fantastic and amazing, without a question. However, what *Shira* is missing is a personal recognition and a personal expression of thanks for saving me from my oppressor. *Shira* focuses on the

"grand-scale miracles", not on the "small details". *Shira* recognizes the communal, collective salvation of "Klav Yisroel" as a whole, not the specific deliverance of the individual. (See MaHarsha, Chidushei Agados to Sanhedrin 94a)

Living with Emunah & Bitachon is not a wholesale endeavor. Emunah & Bitachon is very personal. **ח' צָלָל**, Hashem is your shadow. Hashem responds to each individual in the precise manner that the individual relates to Hashem. Hashem's *Hashgacha* to each person is commensurate to that person's level of Bitachon in Hashem.

Therefore, when Klal Yisroel experiences a *Yeshua* it's not one salvation that effects 600,000+ people; it's 600,000+ individual acts of salvation, and each one demands its own expression of thanks – its own **ברוך ה**.

This is why when the Posuk (Shemos 14:31) tells us about the salvation at the Yam Suf it says – וַיַּרְא יִשְׂרָאֵל אֶת הַיּוֹם הַגָּדוֹל אֲשֶׁר עָשָׂה הָאֱלֹהִים בְּמִצְרָיִם – the word **וַיַּרְא** means "and he saw", in the singular, as it was an individual miracle for each and every individual Yid.

After *Krias Yam Suf* the Yidden focused on the "big" miracles, and ignored their personal *Yeshuos*. When Yisro came and said the magic words – **ברוך ה** – the Yidden should have taken a cue from him and followed suit. They didn't, and that was deemed a disgrace that wasn't rectified until Dovid Hamelech's days. This is why we continue to say **וַיָּבֹרֶךְ דָוִד לְעַלְמָק לְכָל** every day before we say the *Shiras Hayam*, to etch into our minds – it is in Hashem's Hands to strengthen each individual – individually! We each owe Hashem a personal **ברוך ה**!

We need to internalize this message into our daily lives and recognize that whatever happens in the world – be it in our neighborhood or across the globe – we have to keep our focus on Hashem and keep our Bitachon firm, as even if what happens affects millions of people, it is happening specifically for each individual.

Keep your eyes on Hashem and constantly feel and say **ברוך ה**, as the way we express our thanks to Hashem after He saves us demonstrates what our personal level of Bitachon was beforehand.

Good Shabbos!